

THE  
**ANTI-INFIDEL**  
AND  
**RELIGIOUS ADVOCATE.**

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"It is a duty we owe to God, as the fountain and author of all truth, who is Truth itself, and it is a duty also we owe ourselves, if we deal candidly and sincerely with our own souls, to have our minds constantly disposed to entertain and receive truth wheresoever we meet with it, or under whatever appearance."—*Locke.*

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3d.

THE GOSPEL MIRACLES CREDIBLE.

WE endeavoured to evince, in a preceding paper, that the purpose for which the performance of the Gospel miracles is alleged, is in every way compatible with the attributes of a wise and good Being; and that they do not imply the exercise of a greater power than is constantly displayed in the works of creation. To suppose the reclamation of his children an object unworthy of the Creator; to deny ability in one case while it is seen and confessed in another; or to assert that the energy of the Almighty cannot be directed to a given point for a certain and extensive benefit, is a species of inconsistency which argument might disdain to refute, because it refuses to abide by its own principles. Of the necessity of Revelation, and the power of God to authenticate such a disclosure, we must be assured; and he who endeavours to evade these truths, trims his logic to his inclination, and is governed by the impulse of wish rather than the authority of reason.

That Revelation, if communicated at all, must be communicated at some certain period, and in some definite manner; and that a supernatural communication would be attested by su-

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pernatural evidence; is a proposition to which common sense will instantly subscribe. To imagine that a Revelation,—a system for the elevation and advancement of universal man,—should be introduced in a manner untangible, powerless, or obscure, and that those for whom it was designed should be insensible of its arrival, and have no external assurance of its reality and existence, is a perverse contradiction and an absolute absurdity. Its introduction must be visible, and the ordinary media of the senses be employed to convey the revealed knowledge to the mind, and to scrutinize its authenticity.

There is no other way in which we can imagine it probable that Revelation could be effected,—no other mode so well adapted to the nature and exigence of the agent upon whom it was intended to operate. A latent Revelation to individual minds, could not establish any thing like uniformity in sentiment or action, unless the human mind had a universal identity of character and faculty which it has never yet been found to possess; while the diversity of belief thence resulting, would tend to involve the world in a perpetual conflict of religious opinion, unsettle and confuse the principles of action,

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and make this occult Revelation as great a curse as men could well experience or endure. But to declare a certain code of truths, to establish them by appropriate tests, and to cause them to be recorded for the advantage of future generations seems the best and most effectual mode by which Revelation could be effected.

But the argument of Hume implies the converse of all this. Although he does not directly deny the power of God to perform a miracle, he would subvert its credibility by establishing the imperfection of testimony, and the necessity of personal experience; and thus, that if God did employ miraculous power, it would tend to confute rather than authenticate that for which it was proposed to operate. But if we investigate the inclusions of this position its invalidity will be very obvious and remarkable. To pass for any thing, the objection itself must not include that which is more impossible than the thing is improbable to which it objects: if it does, we need not remind the reader that it must be altogether worthless and sophistical.

Now the very ground on which Hume objects to the credibility of miracles, is contradictory. He maintains that we have no experience that miracles have occurred; that mere testimony is insufficient to overcome this want of experience; that we experience the imperfection of testimony, but not the occurrence of a miracle; and, therefore, that it is more likely that the testimony to the fact of a miracle should be false than that the miracle itself should be true. The converse implication of this doctrine is, that miracles could only be true by being matters of constant ordinary occurrence.

But it will be here perceived, that Mr. Hume's logic has a singular alliance with the contradictory and absurd. He declares, by implication, that to make a miracle credible, its distinctive character must be destroy-

ed, and merged into the multitude of ordinary events: and, consequently, that the effect for which it was designed, must be altogether prevented: in other words that, though required to substantiate a given assumption, a peculiar evidence must not be a peculiar evidence at all; and thence that a common proof is sufficient to attest extraordinary pretensions. For if miracles were of constant occurrence; if every day made them matters of common experience; they would be regarded as the fixed general effects of nature, and not as miracles at all. Hence their distinctive character would be destroyed, and the authenticity of Revealed Religion, if admitted, would have its attestation based on the common evidence of nature; or sophistry would make a better use of the supposed case, and assert, that as the hypothetical miracles were of common occurrence, they must be incapable of a particular specific application as the proofs of a certain system of Religion. Thus, had miracles been made general, according to Hume's mode of rendering them credible, he would have been the first to deny the authentication which they were intended to afford: they would have become ordinary occurrences, and estimated as the fixed laws of nature; and in that case, for the attestation of Christianity, the diurnal revolution of the earth might as well be alleged, as the resuscitation of the dead, the healing of the sick, or the restoration of the blind, because all such effects would be according to the ordinary course of nature. To imagine a generality of miraculous events, and to urge the want of a universal experience of their occurrence as a proof against their reality, is one of the most perfect contradictions which distempered logic ever generated; for it is then asserted, almost in plain terms, that an identical event can be miraculous and not miraculous; that Christianity, to gain rational credence, must have a

miraculous authentication which is no miraculous authentication at all; or that a preternatural communication might be demonstrated by common natural evidence; and thus that a particular proposition cannot require any adapted or exclusive proof.

The argument against the Christian miracles, which is thus attempted to be drawn from the want of a common experience of miraculous events, is therefore altogether untenable. It is composed of nothing but sophistry and contradiction. To be supernatural an event must be extraordinary and particular; make it general, and its supernatural character is destroyed. It must occur at a limited point of time; for its occurrence cannot, without a violation of its essential character, be indefinitely extended to subsequent periods of duration. A miracle is, therefore, a necessary subject of human testimony; it cannot have a perpetuity of occurrence, and must thence be transmitted by the testification of history. But though, from its nature, the performance of a miracle must be restricted to a particular period, and though Mr. Hume and his admiring followers do not exactly deny the possibility of a miracle; still it is maintained that no testimony is sufficient to establish the fact of a miracle having actually occurred; that though a number of men had verily seen a man who was dead restored to life, it must be more probable that their senses were false than that their testimony should be true; or that there could be no veracity in the account of what they affected to have witnessed, because it did not happen to accord with general experience.

It will be here perceived that general experience is attempted to be made the foundation for the truth of testimony; and by consequent implication, that he who testifies to what another has not experienced, would not be allowed to obtain credence or belief.

Now this specious reasoning is con-

tradicted by the most correct and legitimate analogy: that is to say, that mankind in a hundred cases believe what is not a matter of personal experience, on the sole authority of historical testimony; that in a hundred cases they rely on testimony without having what can be properly termed experience of that which is testified; that testimony is one of those principles by which human assent, belief, or decision, is naturally governed; and, as an ultimate consequence, that a wholesale rejection of the testimony which alleges the Gospel miracles is contrary to analogy, and at variance with the principles by which human judgment is universally guided.

That facts may occur without the knowledge or beyond the experience of some men, is a truth of the simplest attestation. What personal knowledge or experience could the Esquimaux have of such a building as St. Paul's? Living in rude cabins, with such limited knowledge, they could not imagine such an edifice; and were it described, were its magnitude, its structure, and height related, they must be disposed, by their own experience, to reject the relation as a mere attempt to deceive. But though the description involved what their want of experience would lead them to deny, the edifice still would exist, and the testimony would be true, although beyond their experience. Or suppose that a miner, who had acquired a knowledge of the suspension of bodies in a coal pit, and had always seen them sustained by some visible power, by a cord, a chain, or on the solid body of the bottom or side of his subterranean excavation, were informed that larger bodies than he had ever beheld were suspended without visible support, and that the atmosphere which he breathed was the means of their sustentation: his experience would deny or doubt the testimony to such an apparently improbable fact: but still the fact and the testimony would be real and authentic. Now in both these cases the

truth of testimony would be independent of the individual experience of the more ignorant parties; or the experience of the testifying persons would be more extensive than the experience of those by whom the testimony was rejected. Why should he who never beheld an eclipse of the sun, rely on the testimony of certain astronomical calculations, and believe, contrary to his own experience, that the day, which he has always found light, should be suddenly converted into comparative darkness? Testimony is here allowed to supersede experience; and, in fact, a multitude of similar instances might be adduced; but we have said sufficient to evince that the want of experience is not a sufficient evidence against testimony. To allow such a mode of reasoning to reject an alleged fact, is to permit a negative to supersede a positive, or the absence of one thing to disprove the existence or reality of another.

It is our intention to extend these remarks in a subsequent number; but we must for the present conclude with inquiring, how far the objection of Hume can be deemed valid? We have seen that the want of general experience of miracles cannot, from their very nature, be a valid argument against the reality of their performance; and that the supposition that to be true they must be general and constant, involves the most manifest contradiction and inconsistency. We may also perceive that the truth of testimony is not to be determined by the amount of individual experience.

Now if these positions have been at all established, it must follow that the want of the experience or personal knowledge of miracles is no legitimate argument against the reality of their having been performed; and that the gospel miracles are credible if it can be shewn that they are supported by a sufficient testimony. In assuming an opposite position, the greatest contradiction must ensue in the first case; and in the latter, the sophism clearly mili-

tates against common usage and analogy: our future remarks, however, will, we trust, make the fallacy of Hume more certain and evident.

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#### THE DANGER OF DELAYED REPENTANCE.

MANY are the admonitions which the Redeemer has given for the proper application of time to its spiritual purposes. The uncertainty of the hour of death has been urged to stimulate watchfulness, and existence been compared to the natural day upon which the night cometh when no man can work. But, whether from ignorance or temerity, many have been found who are ready to believe in a doctrine of general instantaneous grace, and imagine that the eleventh hour is sufficient for the accomplishment of salvation. To limit the power of God, and assert that he cannot attempt the reclamation of a sinner at the last verge of natural existence, would be impious and absurd: but we must resist the plain declarations of Scripture, if we imagine that repentance should be delayed because it may be suddenly effected, or that there are some periods in which God is more willing to influence the heart by his Spirit than at others; for he constantly "stands at the door and knocks," and gives a perpetual invitation for men to draw near to the salvation which he would impart. Nothing, indeed, can be more certain than that vicious indulgence long continued, deadens the moral sensibilities; and that the greater the confirmation of evil in the heart, the more difficult and precarious is a recovery to a state of grace. The time when the pangs of sickness, or the fear of death operate, is surely not the most early and appropriate season for supplicating the mercy and deliverance which the soul requires; as the influence then received, however

powerful, is superinduced by force rather than engendered by conviction.

Such reflections were excited on my witnessing, what is perhaps the most impressive scene which it falls to the lot of man to behold,—a storm at sea. During the early part of last year, I embarked from a transatlantic port for England, in a ship in which several English and Irish were returning home after a long absence, with those ardent feelings of anticipation which glow in the heart, when we are about to revisit the place which remembrance has embalmed as delightful and dear. Joy sparkled in each eye as the vessel receded from the shores of America, and the hope of England seemed about to be realized. But when the excitement occasioned by novelty and the immediate gush of expectation had subsided, the character of the passengers appeared under its real aspect. The majority, alas! were far removed from Christian temper, reflection, and deportment; and intemperance, moral and physical, was the too frequent attestation of unrenewed hearts.

We were becalmed shortly after losing sight of land, and afterwards mortified by a succession of adverse winds till the seventh day of our departure; when a breeze from the land sprung up, and the ship was soon running nearly before a western wind. Every sail was spread, and gently swelled in the light current of the air. Thus we ran for twenty-four hours. Gradually, however, did the power of the wind increase; the studing sails left the extremities of the yards, and every sail seemed distended, while the increasing speed of the ship declared the multiplied force by which she was impelled. All was hilarity on board, and Bacchus was summoned to celebrate the fairness of the wind.

On the second day the breeze freshened; the royals and top-gallant sails were successively taken in, and when

night arrived, the three topsails were diminished by a single reef. The sea displayed a swelling sympathy with the gale, and its undulations gradually increased in magnitude and whitened with foam; while the sullen blast re-echoed as it swept by the reclining masts and rigging. The declining sun did not abate the wind; its broad and reddened disk sunk awfully in the deep, while clouds of gloomy and wild appearance rose in that quarter of the heavens from which the wind issued. The topsails were again reduced, and during the night the ship advanced on her course with tremendous velocity. The morning again appeared, and the weather still appeared more ominous. The wind, which had blown from the westward for three days, now began to raise the sea into gigantic waves: the ship rolled and pitched in the mighty furrows of the ocean; and the sun again sunk, obscured by the mists of approaching night.

During the previous part of the day, the force of the wind was successively augmented, and it blew with a steady and increasing power during the night. The uneasiness of the ship, as she rose to the summit of an inflated billow, or descended into the abyss beneath, prevented many from sleeping, and when the morning arrived, it discovered a solitary ship, a violent gale, and a tremendous sea. The ship was scudding before the wind, nor dared the captain attempt to alter her position, by laying her head to the wind. It was now obvious that the climax of the storm had not arrived. The sky was overcast, the clouds seemed tortured to velocity by the violence of the wind, and a mist hung over the surface of the ocean. The ship, which had a deal of deck-lumber, rolled prodigiously, sometimes struck in her quarters by the pursuing billows, and at others receiving them over her bulwarks. All the sails were furled excepting the fore and main-top sails and the fore-sail: and the ship seemed abased and terrified in the presence of the vast and



excited powers of the ruthless elements. The uplifted waves careered by her sides, like dark and gigantic clouds, obscuring for a moment the oblique rays of light; while the wind kept a continuous and violent roar through the rigging. As the evening drew on, the fury of the wind increased, the ship became almost unmanageable, and those who before had displayed such a reckless hilarity, exhibited every sign of apprehension and dismay. It would be impossible to imagine a more awful scene than that which was now presented. Darkness was drawing on, the ocean was rolling mountains high, the ship was nearly ungovernable, and seemed like an isolated being abandoned to the fury of a mighty oppressor. Her decks resounded with the gush of seas, which first struck her sides with a shock that made her tremble, and then sent their foaming floods over her dripping bulwarks. Nought but anxious inquiry was heard, with the occasional exclamation of the seamen that the vessel should have been *hove-to* before the fury of the gale had so increased, with various remarks, couched in technical terms, as to the dangers of the night, the impossibility of long keeping her before the wind, and the fearful result if she *broached-to*.

About ten o'clock the rough voice of the captain was heard directing the men at the helm; he watched the devious and sudden veerings of her prow, and thence from time to time told the wheelmen how to accommodate her to the attacks of the sea. But it was useless: a sudden and tremendous gust blew the main and fore topsails from the yards, and snapped the sheets by which the foresail was confined. There was a moment's terrible pause—a few hurried and indistinct words among the men, a shriek from the passengers who heard the bursting of the sails; and then the ship fell into the trough or hollow of the sea. In an instant she was on her side, a tremendous surge carried away the

whole length of her bulwarks, unshipped the after hatchway, and poured down into the part occupied by the steerage passengers, which was instantly half-filled with water. Screams and supplications for mercy resounded in this exposed, dark, and dangerous spot; over which for a few moments the rolling billows made a clean sweep. It was indeed a moment of intense peril; the masts were expected to go, or the ship to be filled with water. But at length her head was got to the wind, and she lay-to under bare poles during the remainder of the night; yet still not free from danger.

While this scene was passing, many were the resolutions uttered, that if life were spared, it should be amended; and the relative value of religion and wickedness was justly perceived: for at that period the deliverance thus experienced, softened the most obdurate, and made the most reckless thoughtful; but the influence very soon abated, and a few days found every laudable impression wiped away. The utmost peril and the greatest degree of apprehension had prevailed; but the previous confirmations, of some of the characters on board was not altered, but only experienced a temporary change or modification, which was quickly obliterated.

Sudden impulses cannot be relied on for permanent effects; and if conjecture might be allowed a suggestion, it really might appear that, whatever their intensity, real change can only be accomplished in a state free from apprehension or restraint, and by a successive cultivation of goodness and rejection of evil. Regeneration implies by its very name, that the change of man from a sinful to a holy state, is a work gradual and progressive; and if this be a truth, how early should it begin, and how industriously be continued. The dangers to which we are exposed are not the less real because they may happen to be concealed, and we may frequently verge to the precincts of death while we imagine our-

selves secure in life and removed from dissolution. To wait for fear or some sudden impulse to waken a just estimate of our present condition, and induce resolutions to do that which is habitually neglected, must therefore be dangerous indeed. We know not that life will afford one of these hypothetically effective stimulations to amendment, nor that sudden resolution induced by terror or restraint, would endure beyond the grave if death snatched us away at the moment of its formation. To doubt the efficiency of sudden influence, ought to urge the Christian to that sedulous cultivation of holiness and progressive grace, without which the night may come when he cannot work, and the lamp be found without oil and be extinguished for ever.

R. J.

#### THE RESURRECTION OF CHRIST.

To the Editor of the *Anti-Infidel*.

SIR,

ON casting a retrospective view over the history of past ages, from the most remote period to which it can be traced with any certainty, to the present time, we find that in every age, there were sects of Sceptics, and even of Atheists, among Pagans, Jews, Christians, and Mahometans. At the present alarming era of Infidelity and Atheism, in which a certain number of designing men employ the whole acuteness of the intellectual capacity, which God has bestowed upon them for better purposes, in throwing the gloomy veil of doubt over the most sacred and important truths, I assure you I hailed with great delight the appearance of your publication, and fervently hope that your laudable efforts to promote the happiness of mankind, may be accompanied by a Divine blessing. The arguments you have adduced in favour of Christianity, are of so cogent and irrefragable a nature, that it appears to me, a man (after a careful perusal of your pages,)

must *wilfully* shut his eyes, who is otherwise than convinced of the authenticity of Holy Writ: and were Christians of every denomination to unite and lend a helping hand to check the increasing growth of Infidelity, I feel persuaded its untenableness would be so clearly demonstrated, that the Sceptic would only be left to wonder how sentiments so absurd and preposterous, which he had imbibed, could have found entertainment in the bosom of a reflecting mind.

Perhaps no event can be more confirmatory of the evidences of Christianity than the *Resurrection of Christ*. In alluding to this event, a writer in a recent publication\*, makes the following remarks:—

“No one will be supposed hardy enough to throw any suspicion upon the truth of the testimony of the disciples of Jesus, respecting his Resurrection, when, on the one hand, it is remarked, from their own relation, how great was the difficulty which they experienced in attaching any credibility to this event, so very unexpected by them; how very cautiously and carefully they previously sifted and examined every thing; how little they were disposed, even on the repeated appearance of their Lord after his Resurrection, to confide in the accuracy of their vision; how Thomas actually felt the marks of the nails in the hands of Jesus, and the scar of the wound in his side, before the hope so strongly excited in him, ripened into full and positive conviction; and, finally, howafter all these irrefragable examinations and inquiries, it became an utter impossibility that the disciples of Jesus should have deceived themselves by a false appearance in regard to the Resurrection of their Lord. Who, on the other hand, will be bold enough to reproach these men, with any semblance of truth, of a preconcerted plan to deceive pos-

\* “The Sabbath.”

terity, by a groundless fiction of the Resurrection of Jesus? Does not the artless, honest mode of thinking of these upright men, strike every observer, not only from their whole behaviour, but from all their writings? Yes; every one is able to effect the strongest conviction upon his own mind, of the rectitude of their conduct, who will recal to his memory the many great and advantageous offers which they voluntarily renounced, and which were made to them, for the express purpose of inducing them to maintain a strict silence upon this event, so highly obnoxious and disagreeable to the enemies of Jesus. To what inexpressible and innumerable persecutions, oppressions, and the most agonizing torments, they volutarily, and without a murmur, subjected themselves, in the promulgation and confession of the great truth of the Resurrection."

Should the above be deemed worthy of insertion in your work, it is much at your service, and will probably be succeeded by others of a similar nature.

*Surrey,  
Aug. 7, 1831.*

G.

#### CIVILIZATION NECESSARY TO HUMAN HAPPINESS.

THERE has often arisen in the mind an unaccountable whim, of supposing that a savage life, or state of nature, is the best and purest mode of human existence; and novelists, poets, and sometimes even philosophers, have equally ranted upon the paucity of its wants, the simplicity of its pursuits, the solidity of its pleasures, and the strength and constancy of its attachments. It is here, we have been told, that the human soul develops its proper energies, and displays itself in all its native benevolence and dignity: here all things belong equally to every one; the only law is the will of the individual, the only feeling a

sublime, unselfish philanthropy. This whim became epidemic in France about the beginning of the French Revolution, and was, in fact, the monster mania that led to it. And the contagion, not long afterwards began to shew itself among many individuals of our own country, who, in the height of their phrenzy, laboured earnestly to promote the same kind of trials amongst ourselves that our neighbours were actually exhibiting. The history is fresh in the mind of every one, and it is not necessary to pursue it. It is sufficient to observe, that it led in a short time to consequences so mischievous as to work their own cure; and to afford another living proof of the fact, that barbarism, vice, and misery are, by an immutable law of nature, the inseparable associate of each other. Throw your eyes to whatever part of the globe, or to whatever history of mankind you please, and you will find it so without an exception. Other animals have instincts that control their appetites, and lead them insensibly to the perfection of their respective kinds; that inculcate constancy where constancy is necessary, and compel them to provide for and take the charge of their young. Man has no such instincts whatever: he has reason, indeed, a more ennobling and efficient faculty, but it must be called forth, for it is a dormant principle in savage life. And hence, destitute of the one, and uninfluenced by the other, he is the perpetual slave of his ungoverned and ungovernable passions, and is the only animal in the world that has been known to kill or abandon its own offspring in a state of destitute and helpless infancy; and to murder its own kind for the purpose of feasting upon it: a fact too well established to be doubted of; and which, instead of being confined to a single climate or a single people, has apparently been common to all countries, when under the influence of gross barbarism;



which still exists among various tribes in Africa, South America, and Australia, and particularly among the islands of the South Sea, and which, according to the concurrent testimony of the best Greek and Roman writers, as Herodotus, Pliny, Strabo, and Pomponius Mela, was formerly to be traced among the Scythians, Tartars, and Massagetæ of Asia, and Lestrigons of Europe. Strabo, indeed, ascribes the same practice even to the Irish in his day, and Cælius Rhodiginus to their neighbours of Scotland: While Thevenot asserts that, while he was in India in 1665, human flesh was publicly sold in the market at Decca, about forty leagues from Baroche.—*Good.*

#### DID JESUS DECEIVE ?

We have already seen, in some previous articles, that the New Testament is the genuine record of the life of Jesus Christ, and that it is absurd to imagine that it relates what never in reality occurred. Assuming, therefore, that he did appear on earth, that his conduct and fate are honestly detailed, and that he suffered an excruciating and ignominious death, it is natural to inquire what could have been the motives which impelled him to a course of action which he was not obliged to adopt, and which he might have easily avoided.

The motives which stimulate to imposture, are commonly the hope of reputation, or the desire of gain.

Reputation seeks an immediate reward, in the applause which certain supposed meritorious actions receive from the pleasure or advantage which they confer upon men; and to render its acquisition probable, its propositions must be of an adapted nature; they must coincide with general approbation, or with that class of things which prevailing taste would lead men to admire; and the attempts hence made must be sustained by a natural as-

surance of speedy success. But it does not seem possible that Jesus Christ could have been thus actuated or sustained. From the commencement of his ministry to its close, he was unpopular with those whose favor the desire of reputation would have first attempted to gain; and as he knew his own doctrines before he divulged them, and, as one seeking reputation, must have been acquainted with the ruling inclination of the people among whom he appeared, he could not have been ignorant of the probable, or certain, effects which his life and precepts would produce. He must have known of the previous opposition between his sentiments and the inclinations of men; and to suppose that he would have adopted means the very nature of which would defeat his own end, is next to impossible.

The consciousness of an attempt to impose by unjust and false pretensions, and the apprehension of failure, would have been morally certain to produce a fictitious accordance between that which he taught and that which predisposition inclined people to believe. The very reverse was the case. He opposed prevailing sentiments and demonstrable corruptions, and excited that hostility and odium which must have been a previous object of anticipation. As for the posthumous reputation of an impostor, whose deceptions and chicanery would be certain to expose, and more enlightened generations detest and condemn, it is a motive utterly repugnant to the calculating selfish intellect of a determined and cunning cheat. Reputation, near or remote, was that end of all others which the means adopted would never produce. Present suffering, approaching death, and subsequent disgrace, stood as flaming barriers to the realization of that fame which such an impostor by such means was endeavouring to acquire. To believe that this was the case; that with an inward assurance that his lying fabrications could not

obtain any thing like permanent or general success; that disgrace and persecution would attend him here, and everlasting odium hereafter; to refer this to Jesus Christ, is an attribution too monstrous to be allowed by any whose minds are not blinded and wrecked by the influence of determined prejudice. The desire of perishable reputation, by the employment of such means of contradiction and imposture, could never have stimulated the actions of Jesus Christ.

The hope of gain is equally destitute of foundation. He who proposed to enhance his treasure, would not have selected the sphere of poverty for his operations. Of the poor, the destitute, and the despised, he was the companion, the preceptor, and friend; and, even had it been possible for him to wring affluence from the bowels of want, what hope of the enjoyment of riches could he have, who was incessantly persecuted, hated, and reprobated, and whose very conduct and precepts made him an early victim of an excruciating death. The desire of aggrandizement never could operate through such means, nor so counteract its selfish and contemptible desires. No establishment, no pomp, nor any of the ordinary cautions of avarice, can be traced in the life or designs of Jesus Christ. It is indeed impossible to find a character so exempt from every indication of personal ambition or interest. He sought not temporal power; his precepts were detached from political interests; and there was nothing which he did or intended which could elevate him to temporal authority or consequence. If the whole circumstances of his life be connected and reviewed, we must indeed conclude that his "kingdom was not of this world."

The desire of reputation, or the hope of gain, could not have been his stimulating motive; and therefore he must be acquitted of the design of an impostor. He sought not the distinctions of fame, the hoards of avarice,

nor the power of domination. He lived above the impulses of selfishness, and all his exertions were directed to detached objects, which, if accomplished, could not improve his own condition, or avert the persecution which he came to endure.

That he could have asserted a multitude of falsehoods without a knowledge of their character, is impossible; and imposition is based on falsehood. The supposition, therefore, that he imposed on himself, and sought future happiness by the multiplication of known lies, is destitute of every thing like rational possibility. That he sought to delude others is an uncandid conjecture, alienated from substantial evidence and unbiassed observation. He wanted the very essence of imposture, which is always found in demonstrable selfishness.

But if to the improbability of his being an impostor we join the excellence of the moral principles which he delivered; if we comprehend the effects which they would produce if allowed to operate, and the effects which they have produced against the most powerful resistance and adverse circumstance; who, possessed of the common impulses of sympathy, or the ordinary penetration of reason, can allege that such a Being was the principal of a cheat, or the subject of a delusion?

Yet with such obvious evidence against their assertions, there are men pretending to rationality and affecting candour, who, with the most disgusting indecency, betray their own weakness and depravity by heaping accusations on him whom they are too abandoned to imitate, whose excellence they are not able to perceive, and too insensible to admire. But surely they "know not of what spirit they are." That which is assured without even an appearance of truth, and which is demonstrated to be fallacious by more elaborate investigation, must indeed be unsound and dangerous.

## THE PULPIT OBSERVER.

THE REV. MR. BURGESS,  
*Marylebone New Church.*

ON Sunday morning the Rev. Mr. Burgess delivered a Discourse, John i. 29: "Behold the Lamb of God which taketh away the sin of the world." In the whole compass of those objects which the mind could contemplate, there was not one more important or stupendous than that to which attention was directed in the text. The sacrificial Lamb was referred to in two dispensations; but John, with increased authority, said, "Behold the Lamb of God which taketh away the sins of the world." Here we were reminded of the overwhelming magnitude of human evil, and urged, individually, to consider our own sins. This, surely, was a subject of immeasurable importance; and must prove advantageous if it were allowed to excite a proper solicitude concerning our religious state and hopes of salvation.

In the chapter from which the text was taken, it was said, "that the light shined in darkness; and the darkness comprehended it not;" and, also, John declared, that he was "the voice of one crying in the wilderness, make straight the way of the Lord." This was declared by the messenger of the Messiah, and it was addressed likewise to all Christians. Never since the world began, had it received such a message. It was boundless in magnitude whether shadowed forth by the patriarch, foretold by the prophet, or declared by the evangelist. Mr. Burgess then proceeded to notice the typical or representative Lamb in sacrificial worship of the Old Testament; and alluded to the blood which was commanded to be sprinkled on the side-posts of the door before the passover. The Lamb might here be regarded as a token of deliverance from mortal bondage. But it was also intended to signify, by a mystical or typical representation, a spiritual liberation from worse than Egyptian darkness. There were various figurative and typical analogies between the things of the Old Testament and the New. Thus, in the sacrifices of the Jews, the lamb was to be without blemish, and to be killed in the evening; and this, with other mystical

circumstances, prefigured the sacrifice of Christ. But there was this difference to be observed: the typical lamb was only mystically sacrificed; while the sacrifice of Him who was emphatically called the Lamb of God, expiated sin actually. Thus St. Paul, in referring to this subject, remarked of the Jewish rituals, they were "the shadows of good things to come." These good things were the glory of the Gospel, which abounded in rich consolations for the afflicted, and bright assurances of bliss to come. In allusions to the vicarious sacrifice of Christ, the Rev. Gentleman said that the more mysterious was its nature the more should we strive to raise our conceptions of God's doings. But, alas! it sometimes caused the reverse effect; for sin, instead of estimating its magnitude, excited incredulity and apathy. To prevent this, we should, with mindful discrimination, "Behold the Lamb of God which took away the sins of the world."

As a sin offering the vicarious sacrifice of Christ should be contemplated. A Christian considerably advanced in grace would thence adequately perceive the nature of sin which required such an atonement. But were there any who were inclined to think lightly of sin? Let them here read an account of its turpitude and consequences. Let them behold the Lamb in his tribulations of flesh and spirit; let them behold the horrors of Gethsemane; and then think whether there was nothing heinous and appalling in the character of sin. That man might not be abandoned to apathy in religion, this sacrifice was foreshewn in types, and now in the elements of the sacrament. Mr. Burgess, after alluding to the sacrifice of the lamb in the Jewish dispensation, observed that spiritual benefit or deliverance could be accomplished only by the appointed way, and not without the shedding of blood.

In the second place, Christ was to be contemplated as a pattern of life and conversation. As he was pure, so the great condition of the Gospel was, to depart from iniquity. The wicked could not obtain benefit from the Saviour, because they resisted or neglected his precepts and example. But the consolation and encouragement for the repentant sinner, were great indeed; for as the Lord of

life and glory rose from the dead, so should they who imitated his pattern and implored his aid, ascend above the elements of the natural man, and secure, through him, the blessings of heaven. But he must likewise be remembered as our judge, for we must all appear before the judgment seat of Christ.

In conclusion, the Rev. Gentleman remarked, that we must behold the Saviour in his ordinances, and not neglect his divine appointments. What would have become of the Israelites, had they pertinaciously refused to sprinkle the posts of the door, when the destroying angel was sent forth among the Egyptians? And what hope of everlasting life could they possess, who pertinaciously neglected and refrained from the sacrament, who commit sin, and do this in defiance of sufficient light and warning? Could such be said to "behold the Lamb of God which took away the sins of the world?" Could they have any just notions of sin, who would not come to the ordinances of God's appointments? All might appear well with such adventurous despisers, but the termination of their awful delusion must soon arrive.

[We must apologize to our readers for omitting the analysis of one Sermon which we had prepared.]

## REVIEW.

*Calmet's Dictionary of the Holy Bible.*

By the late MR. CHARLES TAYLOR.

London: Holdsworth and Ball.

CALMET'S Dictionary of the Bible, translated by the learned and indefatigable Charles Taylor, is a work with which biblical students and the religious public generally, are already acquainted. As a work of reference, embracing every subject connected with sacred literature, Mr. Taylor's Translation of Calmet has acquired a deserved reputation. But the form in which he left it, was certainly too large and expensive to be made available to general readers. To effect the latter object is the design of the present abridgment, of which we have the first part before us. The work is most judiciously condensed,

and its size is so much reduced, that we think, for ordinary purposes, its valuable contents are made more available, in point of reference, than in its more extensive shape. But while a large portion of the comparatively extraneous matter has been excluded by the gentleman who has had the task of making the abridgment, we find that he has occasionally introduced new materials or later authorities, and has thus given an increased value to the present edition. It is very well printed, and when we declare that for three shillings ninety-four closely printed imperial octavo pages may be purchased, we need scarcely say that it has the recommendation of extreme cheapness.

*Hope's Essay on the Origin and Prospects of Man.* London: John Murray.

In the concluding portion of the last notice of this work, we stated that Mr. Hope regarded the creation of men to have been accomplished by some adapted energy latent in matter. "In the very first act of creation" he says, as before quoted, "already were sowed the seeds of its birth and highest developments, not only vital, but sensitive and intellectual." The doctrine which Mr. Hope here, and in other parts of his work, seems anxious to establish, is that of successive evolutions of the powers of matter, from an incipient to a more perfect and an organized stage of existence. Thus the most ultimate developments of existences, comprehending perfection of mental faculty and of physical organization, would result from a succession of natural causes, or from some powers which matter indigenously inherited, or which was communicated to it by some antecedent originating energy. How far the individual particles of matter may be vitalized prior to organization, we pretend not to determine; that they have some kind of pre-established adaptation for the organization to which they are allotted, we should be disposed to concede, because attraction and cohesion are established properties or predicates of matter. But whatever may be the incipient degree of this real or hypothetical vitality of matter; whatever may be its latent pre-adaptation to a more exalted state of organized being; it still appears that that

result is produced by the operation of prior organized and extraneous causes. We know, indeed, that man is compacted of matter; that it has an adhesive, elastic, or attractive power or property; and that therefore it is adapted, as far as such power or property is required, to the peculiar composition to which it may be applied. But the plastic act or process; that operation which appropriates inorganic matter to the vitalized organic form, seems generally as distinct and anterior from matter itself, as does the clay from the hand which moulds it into a brick.

If the imagined vital and sentient energy latent in a state of incipency in matter were universally imparted or possessed; and if the plastic were inherent in matter thus constituted, and not dependant on a previous extraneous agent for its formation into organized substance, the diversity of organized bodies would not, apparently, be so extensive and multiplied; because similar properties and powers would determine to similar results. But there is an endless diversity of organized forms; and the result of organization cannot, as far as experience goes, be thought to arise from successive evolutions of the latent principles and tendencies of matter, first germinating into an incipient stage of organized existence; then evolving their accumulated energies into a higher mode of being, and at length assuming the perfection of mental faculty and physical form: or that they first produce, by spontaneous agglomeration, an incipient vegetable substance; then enlarge their ambition, and become zoophytes, and successively advance through the various stages of animal being till they arrive at the dignity and goal of manhood. We say that this supposition is opposed to experience, and that there is no sufficient evidence of successive advancing animal organization without the operation of a prior animal organization by which similar entities are propagated. It is true that animal life is in some cases observable in the utmost state of declension and insignificance, from which an advance is progressively made; but the process affords no evidence that the progression has a constant and increasing upward tendency, which in time will result in a being perfectly distinct in form and attributes from the animalcule from

which he first originated: while the extinction of some animal species seems to argue, that if matter alone had the inherent power to produce them, their extinction would have been impossible, because the originating energy, however minute or incipient, must still be supposed to reside in matter.

What we know, as experimental facts, is, that organized bodies are propagated by a previous parental power; and that matter, instead of exhibiting any plastic energy of its own, seems to be submitted to an appropriating power, which antecedently exists in the organized body to which such portions of matter may be introduced. The power to combine and identify inorganic matter with a vitalized body is in the latter, however a preadaptation may exist in the former by which it is fitted for the change of mode which it is designed to undergo. The organization of matter, therefore, from every notice which experience supplies, seems to depend upon a prior organized and vital existency, from which an active plastic energy descends into the sphere of insensate matter, by some inscrutable mode, and by acting on that matter through a vitalizing process of appropriation or assimilation, elevates that matter to organized existence and perfection. That Mr. Hope believes the reverse of what we believe, will be evident from the following concluding paragraph of his second volume:—

“Having thus shown how, out of elements before on earth, and in the atmosphere floating, unappropriated and uncombined, must *spontaneously* have arisen and been combined the primary individuals of each species organic and living, vegetable and animal, from the lowest moss to the highest man that arose on this globe, I shall now proceed to show how, out of these primary individuals of each species themselves, and through their medium, could be made to arise later ones of the same sort in the way of regular procreation.”

To explain this entire change in the mode of generation will certainly require a good share of ingenuity, as it implies a complete alteration in the previously established order of nature. In another part he says he has described the creation of entities:—

“Not as arising, in the way people seem



in general to believe the thing to have happened, out of nothing previously existing, and by mere miracle."

That such a belief prevails extensively among intelligent beings, we were not previously aware. The "mere miracle," has generally been considered in the act of organizing matter and endowing it with animal and rational life, and, after every attempt at explanation, rationality and life must remain a miracle, or a result which no demonstrated material or human power could ever produce. We by no means, however, wish to assert, that creation, generally, was effected by that sudden creative impulse which would exclude adapted mode. Possibly a succession of condensations of fluids, from the highest gases, took place, and gradually assumed the more solid properties of matter. That the material substances required for organization and animal life were adapted, prior to organization, for their intended purpose, we have before hinted as probable or certain. But still the act of original formation, to us at least, seems to require the immediate agency of an antecedent and superior power.

We shall offer some observations on Mr. Hope's alleged original diversity of the human species; at present we must conclude, and leave our readers to their own inference as to the opinions which we have asserted and examined.

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*Fenelon's Pious Thoughts concerning the Knowledge and Love of God, and Reflections.* London: Henry Washbourn.

LACONIC precepts and brief essays have ever been found beneficial in the inculcation of religious or moral truth, as conveying instruction in a concise manner. "Fenelon's Reflections" have long been celebrated, and they certainly are of a character calculated to benefit those by whom they are perused. In the little volume before us, the author's "Pious Thoughts concerning the Knowledge and Love of God" are also contained, and it is thence rendered a very neat salutary companion for those who would engage an hour in a profitable way.

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## POETRY.

### THE FALLING LEAVES.

THE sun declines with each contracting day,  
And o'er the southern region darts his ray,  
Gives feebler tints to autumn's dewy morn,  
And smiles farewell to Albion's yellow corn.  
The forest's green retreat, the silent glade,  
Where tranquil meditation often stray'd,  
Now pensive to the mournful mind appear,  
As conscious that the winter hovers near;  
And as the impulse of the reckless breeze,  
Is felt aloft among the rustling trees,  
The faded leaf forsakes its greener friends,  
And on the earth in sorrow now descends;  
Yes, all the objects now beheld unite  
To tell the year's advanced and rapid flight.  
The little robin, bird of pensive song,  
Commencing early and continuing long,  
Seems the attentive ear to entertain  
With an affecting and prophetic strain;  
And sings of hours for ever flown away,  
Of storms that lower o'er coming winter's day;  
Of pangs inflicted by the chilling blast,  
Where frigid penury her gloom has cast.  
A thousand thoughts thus cluster round the heart,

When forests fade and summer suns depart.  
And melancholy in the mind instils  
An apprehension of such darkened ills.  
But though retreating autumn disappear,  
And gloom enwrap the fastly closing year;  
Though frigid blasts the dreary ocean sweep,  
Or drift the snow-flake over plain or steep;  
And nature not one kindly beam impart  
But all her aspects join to sink the heart;  
Still shall the bosom inward bliss enjoy,  
And winter's gloomy influence defy,  
Around the hearth where families unite  
Shall beam the fervours of all-pure delight,  
And while without resound the sullen winds,  
A summer glows in their congenial minds.  
Cheer'd by its power, e'en he with woe oppress'd  
Once more shall find joy swelling in his breast,  
And what he feels with what he felt contrast,  
And make the present compensate the past.  
Yes, He whose hand the rapid season guides  
Alike with love o'er all the year presides.  
Though brilliance o'er the landscape cease to glow,  
And sweeping storms from frigid regions blow,  
He bids the bosom warm with social joy,  
While chilling blasts each vernal charm destroy.  
And as the winter lingers in the skies,  
Bids friendship's fervour in the heart arise,  
Bids the concentrated thought and tranquil mind  
In silent study sweet enjoyment find.

P.

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## THE PROSPECT OF DEATH.

WHEN sailing on this troubled sea  
Of pain, and tears, and agony,  
Though wildly roar the waves around,  
With restless and repeated sound,  
'Tis sweet to think that on our eyes  
A lovelier clime shall yet arise;—  
That we shall wake from sorrow's dream  
Beside a pure and living stream.

Yet we must suffer, here below,  
Unnumbered pangs of grief and woe;  
Nor must the trembling heart repine,  
But all, unto its God resign;  
In weakness and in pain made known,  
His powerful mercy shall be shown,  
Until the fight of faith is o'er,  
And earth shall vex the soul no more!

PART OF THE NINETEENTH  
PSALM.

THE glittering heaven's refulgent glow,  
And sparkling spheres of golden light,  
Jehovah's work and glory shew,  
By burning day, or gentle night.  
In silence through the vast profound  
They move their orbs of fire on high,  
Nor speech, nor word, nor answering sound,  
Is heard upon the tranquil sky:  
Yet to the earth's remotest bar  
Their burning glory, all is known;  
Their living light has sparkled far,  
And on attentive silence shone.

God 'mid their shining legions rears  
A tent where burns the radiant sun;  
As, like a bridegroom bright, appears  
The monarch, on his course begun;  
From end to end of azure heaven  
He holds his fiery path along,  
To all his circling heat is given,  
His radiance flames the spheres among.  
By sunny ray, and starry throne,  
The wonders of our mighty Lord  
To man's attentive heart are known,  
Bright as the promise of his Word.

REPERTORY OF FACTS,  
*Observations, and Intelligence.*

## THE PERIODS OF SACRED HISTORY.

THERE are seven periods of sacred history:—

The first is distinguished by God's first creation and probation of mankind; by man's failure under that probation; by the original general promise of a Saviour;

and by the first general execution of God's judgments upon the human race.

The second period is distinguished by a renewal of that gracious experiment of probation upon a new race of men, by an assurance, that God would not destroy the earth *by water*\*; and by a miraculous dispensation, directing the general dispersion of the first families of men to those seats in which they were to give origin to the different nations that were afterwards to people the whole earth.

The third is distinguished by a *specific* promise of *The MESSIAH* or *Universal Saviour*, "in whom all the families of the earth should be eventually blest;" and by a declaration that HE should in due time be born of the stock or family of Abraham, and of the line of Judah.

The fourth is distinguished by God's miraculous providence over the immediate descendants of Abraham, by HIS delivering them from slavery in Egypt; by HIS establishing them as an independent and sovereign people in Palestine; and by the Institution of HIS *DI-VINE LAW*, for their government, the particular end of which was to determine and fix their prospects by various figures, upon the future coming of their *MESSIAH* and King.

The fifth is distinguished by God's defining their prospect still more narrowly, and raising up to public honour and regal distinction, that "*Rod of JESSE*" and "*House of DAVID*" by which the Messiah was peculiarly pleased that HIS human origin should in all ages be described; and, by the various fortunes of prosperity and adversity, which attended that *ROYAL HOUSE*.

The sixth—by God's apparent rejection and abandonment of HIS selected people, and by the total overthrow of HIS chosen house, for the punishment of their reiterated rebellions; and, in order to a signal and most affecting demonstration of HIS fidelity and omnipotence, in their subsequent deliverance and restoration.

The seventh and last—by the actual demonstration of that signal and affecting proof of God's faithfulness and mercy towards HIS selected people, in recovering them from a condition of apparently remediless captivity, in causing their de-

\* See 2 Peter iii. 5, 6, 7.

olated temple to be re-built, in giving His divine promise, that "*the glory of the temple, so rebuilt, should be greater than the glory of the former one,*" whose loss they deplored\*; and in finally making good that promise to the full conviction and infinite joy of all those pious Jews who were "*waiting for the consolation of Israel,*" when the infant Messiah was presented within that temple, and when His presence called forth the beautiful utterance of joy and conviction:—"Lord, now lettest thou thy servant depart in peace according to thy word; for mine eyes have seen thy salvation, which thou hast prepared before the face of all people: a light to lighten the Gentiles, and the glory of thy people Israel."

#### THE DISTRIBUTION OF CHARITY

If thoughtlessly done, we may neglect the most deserving objects: and as every man has but a certain proportion to give, if it is lavished upon those who first present themselves, there may be nothing left for those who have a better claim. A man should first relieve those who are nearly connected with him, by whatever tie; and then, if he has any thing to spare, extend his bounty to a wider circle.  
—Johnson.

#### TIME.

A PORTION of time is necessary to the production, the existence, the perception of all else we know. Without a portion of time on which to rest, nothing else perceptible can be perceived to exist or to be perceived. Even space, in order to be perceived, requires a portion of time; and as time itself ever changes, ever loses its identity, ever makes way for new time, every thing else perceptible, founded on and included in time, must ever fare the same; must ever change, ever be different from what it was before.  
—Hope's Essay.

#### CRUELTY TO ANIMALS.

THE want of humanity to animals, which is every where so glaring, cannot, I think, be a natural defect of the human mind, but is the offspring of a wrong education,

and an unjust and arrogant conceit that man is the only being of any consequence in this world; and that it matters not what becomes of others, or what they may suffer, provided he reap the slightest benefit. Some anatomists even hold out as one reason for making experiments on animals, their not being destined to immortality. But if they be, indeed, "the beasts which perish," should not justice teach us to render their temporary lot as easy as possible? Man may persecute man, but hope will still lie in the bitter cup, and visions of brighter times will illumine the present gloom of misery. The slave, writhing under the whip of a savage master, may indulge in the inspiring thought of being at length released by death from the cruelty of his persecutor, and of enjoying for ever the happiness which he in vain had prayed for here. The prisoner, chained in fetters, and languishing out his life in a dungeon, lives in expectation, that should he not be restored to freedom, death will at length strike off his bonds, and usher him to eternal bliss. But what counterbalance to its misery has the poor brute, whose life is one continued unbroken series of suffering? It has no heaven to look to, no bright anticipation of a period when misery shall cease, and happiness be enjoyed. Its life is its little all, and that the general tyrant renders a curse to it while it lasts, or takes from it by an infliction of the severest torments.—Drummond.

#### CATHEDRAL SEE.

THE Latins commonly used the names of *sedes* and *cathedra* for the bishop's throne, whence are derived our English words *see* and *cathedral*, which are appropriated to a church where a bishop's throne is fixed.—Gregory's Church History.

#### NOTICES TO CORRESPONDENTS.

The Rev. Mr. R. will perceive that we have, however reluctantly, complied with his wishes. We trust that he will next week furnish us with the communication which we desire.

London:—Sold by W. SIMPKIN & R. MARSHALL, Stationers' Hall Court, Ludgate St., where Communications to the Editor may be addressed: Sold also by G. WIGHTMAN, Paternoster Row; T. GRIFFITHS, Wellington Street, Strand; and all other Booksellers.

\* Hagai. ii. 9.